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TEACHING CO-OPERATION IN THE SCHOOLS

Representations from Co-operative
Organizations in Manitoba to
Special Educational Committees
of the Provincial Government.



WINNIPEG
April 1944

TEACHING CO-OPERATION IN SCHOOLS

This brief was submitted to the Curriculum Revision Committee on behalf of Manitoba Co-operative Conference, which body was later merged in Manitoba Federation of Agriculture.

Manitoba Co-operative Conference on whose behalf this memorandum is submitted, is a body whose members consist of the major co-operative organizations of the province and which was formed for the purpose of conducting educational activities designed to encourage and promote the development of co-operation in the province of Manitoba. The Conference is thus interested in the question of the teaching in our schools of co-operation as a philosophy of life and it is in the light of that conception of co-operation that the following comments and suggestions are made.

Every system of education is based upon some judgment with respect to social values—some interpretation of the current aspirations and ideals prevailing in the society concerned. The purpose of education is not only to instruct but to train—to form and strengthen character, develop personality and encourage self-discipline of the will. It thus means in the broadest sense the development of a capacity to make choices between values with respect to forms of behavior in given social situations. Co-operation is vitally concerned with social values; to co-operate is a form of behavior which we believe to be fundamental to good citizenship, and therefore a subject which should receive adequate recognition in a modern educational system and be integrated in the general curriculum of the elementary schools.

There is, unfortunately, a popular idea that co-operation is concerned entirely with economic activities, and is to be identified with certain forms of commercial and business enterprises. This is a grave mistake: co-operative commercial enterprises are forms of economic action resting upon a social philosophy consisting of certain definite principles of human relationships. Co-operation is not merely a way of doing business; it is a way of living. All human activity, beginning in childhood, is a striving for goals or as sociologists put it, a striving to realize some interest or object of the will. Where these interests are like, that is, where they are objects of the will of all, e.g. securing food, shelter, clothing, etc., they may be sought in two ways: (1) by striving against others (competition); (2) by striving with others (co-operation).

Both ways are factors in the processes of evolution. Tennyson's "Nature red in tooth and claw" is not an adequate description of the character of life's processes. The place of co-operation—mutual aid—in these processes has been pointed out by many men of science and notably by Kropotkin in his remarkable book, "Mutual Aid a Factor of Evolution."

The value of this factor in the development of civilization is excellently stated in the following quotation from "Community" by R. M. MacIver:

"To trace the growth of community from the dim origins of 'Cyclopean' family-community, through primitive clan and tribe and horde, through isolated or semi-isolated communistic village, through warring city community and badly integrated empire, through feudal confusion on to the close-knit social life of modern Western States is to follow the process, indirect, indeterminate, broken, yet victorious, by which human life has been reclaimed from the waste as the principle of co-operation has more and more become active within it. . . . The law of success is the law of co-operation." (R. M. MacIver, *Community*, p. 353).

This historical process may be described in a sentence as the transformation of the like interests of human beings into concordant common interests to be achieved in a common manner for the common good.

Co-operation, therefore, may be defined as action taken collectively when the end to be achieved is one which can be shared alike by all.

In contrast, competition may be defined as a form of action taken when the end to be achieved is not sharable by all.

The experimental data available with respect to the behavior of children in situations involving action of a co-operative or competitive character seems to indicate that in the pre-school age the action depends upon the situation and may be either co-operative or competitive, and that it is at the age of about six that some kind of conscious or discriminating choice is made. It is obvious that, apart from innate tendencies (if there are such) the choices at this age depend upon the influences to which the child has been subject in the home and the community. The choice made is thus a product of training, a learnt attitude toward relationships with others, and necessarily the training and the attitude are in accordance with the dominant customs and habits of the community.

Habits are built around satisfactions of some kind. All of those things which we call social or moral virtues—sentiments of love, loyalty, patriotism, truthfulness, honesty, industry, self-control—in origin rest upon a satisfaction in their practice as behavior, and the behavior thus becomes identified with the satisfactions and in the course of a human life may be practised even at great sacrifice. If, then, co-operative action in childhood is associated with feelings of satisfaction it is possible to create patterns of behavior which will be permanent; if, on the contrary, the associations are not accompanied by satisfactions it may be difficult in after years to develop habits of co-operation.

It is, therefore, necessary to develop a technique of training in co-operative action, that is, to provide in suitable situations equipment or relations which necessitate the working together of two or more children in the performance of a task or the achievement of a purpose or end.

Hitherto, we believe, the technique has been dominantly that of a competitive situation, which we admit, has reflected the dominant social tendencies. Today the social situation demands a much larger regard for forms of conscious, deliberate, co-operative action and the training of the child, the future citizen, should be adjusted to that changed condition. The technique which induced in the child in a given situation a response of, "I am going to beat you," must now yield in a large measure to a technique inducing the response of "We are going to do this." If we believe that the purpose of education is to transmit a culture from generation to generation preserving those parts which have a cultural or psychological survival value, and modifying the remainder to accord with changing ideas of social, ethical and human values, then the change we suggest is, we submit, an urgent necessity to meet modern conditions. For surely in the world today it is clearly recognized by all those whose opinion has weight that there must be more and more co-operation of a definite conscious kind in every sphere of human activity if western civilization is to be preserved.

Believing, therefore, that co-operation as a way of life should be an integral part of the school curriculum and school discipline, we suggest the following as principles of method:

1. Creation by the teacher of situations containing goals or ends that can be shared, which require co-operation, and in which the children are enabled to co-operate.
2. The establishment of school rules which require co-operation in their observance.

3. Development in the child of levels of aspiration toward goals that are sharable.
4. Training in the knowledge of goals that are sharable and that ideals and aspirations involving relations with others may be best achieved by co-operation.
5. The inducement of attitudes in the child's behavior which enables him to co-operate.
6. The development of skills, or physical and mental activities, which tend to make him efficient in co-operative behavior.
7. The establishment of school co-operatives and credit unions to serve as practical illustrations of economic co-operation.
8. Inclusion in the history courses of the evidences of continuity in human activities of the principle of mutual aid, from ancient to modern times.
9. Inclusion in the courses in arithmetic of examples which show how co-operation means saving.
10. Emphasis in any course involving human relations of the value and the importance of "striving with" as contrasted with "striving against," in all activities directed toward the achievement of ends which are sharable.

In this submission we are not pretending to offer a finished ideal. All that we ask for is adequate recognition in the school curriculum of co-operative action as a vital factor in social processes in which the ideal to be achieved or the goal to be reached is one in which all can share, or, in other words, the supreme value of common action to achieve that which is for the good of all. We are not touching upon the problem of the reaching of goals which are scarce and consequently not to be shared by all. We do think, however, that the teacher should have the necessary freedom to create among the children an interest in the question of what goals are and what are not sharable. Obviously that involves an attitude toward the major problems of life.

The great struggle today is one of ideas in which, many of us believe, the stakes are freedom of the mind and spirit and the dignity of the human being. These stakes will not be won for us and for humanity unless we train the citizens of today and tomorrow to a realization of their value and to give to the common task of social betterment all of which they are capable.

Manitoba Co-operative Conference,

June, 1939.

J. T. HULL, Secretary.
F. W. RANSOM.

TEACHING CO-OPERATION IN SCHOOLS

A brief submitted to the special Legislative Committee on Education—appointed by the Legislative Assembly of Manitoba—on behalf of the Manitoba Federation of Agriculture and the Co-operative Organizations of the province.

Five years ago when a special committee was receiving suggestions for revision of the school curriculum, a memorandum was presented on behalf of Manitoba Co-operative Conference in which methods of teaching co-operation as a social philosophy were outlined. It was gratifying to note that the general idea of the outline was epitomized in the section under the heading of Co-operation in the Interim Programme of Studies for the Elementary School, subsequently issued by the Committee. The value and the importance of co-operation as a factor in the development of the art of living together were thus duly recognized by the Committee and we would like to preface the suggestions we have to make at this time with a recapitulation of the suggestions made in that memorandum.

Every system of education is based upon some judgment in connection with social values; to co-operate is a form of behavior which is fundamental to good citizenship and the philosophy of co-operation is therefore vitally concerned with social values. The practice of co-operation is a working together to achieve sharable ends; that is, the making of what is the interest of all the object of a common activity for mutual benefit: men seek to achieve a common purpose by striving with others instead of seeking to achieve an individual purpose by striving against others. In order to develop in the child the faculty of co-operating the situation should be created by the teacher in which the ends sought necessitate the working together of two or more children. The following principles of method were then stated in the memorandum:

1. Creation by the teacher of situations containing goals or ends that can be shared, which require co-operation, and in which the children are enabled to co-operate.
2. The establishment of school rules which require co-operation in their observance.
3. Development in the child of levels of aspiration toward goals that are sharable.

4. Training in the knowledge of goals that are sharable, and that ideals and aspirations involving relations with others may be best achieved by co-operation.
5. The inducement of attitudes in the child's behavior which enable him to co-operate.
6. The development of skills, or physical and mental activities, which tend to make him efficient in co-operative behavior.
7. The establishment of school co-operatives and credit unions to serve as practical illustrations of economic co-operation.
8. Inclusion in the history courses of the evidences of continuity in human activities of the principle of mutual aid, from ancient to modern times.
9. Inclusion in the courses in arithmetic of examples which show how co-operation means saving.
10. Emphasis in any course involving human relations of the value and the importance of "striving with" as contrasted with "striving against," in all activities directed toward the achievement of ends which are sharable.

While the idea of co-operation has been included in the curriculum it does not appear that anything has been done to bring the idea into the actual life of the school and to apply the principles to situations arising out of studies or relations within the school. Nor do teachers receive in Normal School the training that is requisite to bring home to children the meaning and the practical value of co-operation in human relations.

Information we have been able to gather from various sources indicates that no special reference is made to the idea of co-operation as a means of achieving ends that are sharable by all, i.e., by the group, the community, the nation. There may be isolated cases where the teacher, himself or herself being cognizant of the value of co-operation, creates the necessary situation for co-operation or presents an illustration of the application of the principles or makes some reference to the examples of co-operation in the community, e.g. the co-operative store, the credit union, the various marketing co-operatives, but at the best these cases are rare and the references casual or desultory. There is, we submit, a real need to give system and direction to the ideas expressed on page 23 of the Interim Programme of Studies for the Elementary School, not in the sense of a specialized study, but in the seizing of relevant and appropriate occasions wherever they may occur in the course of the school work.

This, of course, requires specific training of the teacher and we cannot find that such specific training is received by the students in the Normal School. What we mean by training in this respect involves appropriate references in the various courses, to co-operative principles or practices, and such instruction of the teachers as will enable him or her to deal freely with the reference, didactically or demonstratively as the occasion may require, but always with full knowledge of the subject. We may illustrate what we mean by a few examples.

1. Nature Study.

It is a popular idea that nature reeks with cruelty born of the "struggle for existence" and the "survival of the fittest." That these phrases covered the whole process of evolution never was accepted unreservedly by men of science and since Kropotkin voiced his dissent in a pioneer work, "Mutual Aid: A Factor in Evolution," many other men of science have helped in revealing the part played by the instinct to co-operate in the animal world, and stranger still, in relations between animals and plants—that is, an inter-relationship which is of mutual value to both in the preservation of life. We suggest that in nature study this aspect of life should be emphasized because, as we shall show, when the stage of man is reached it becomes an indispensable condition of human society.

2. History and Citizenship.

All that we call civilization is the development in human societies of habits of order, respect for each other, and co-operation for the achievement of ends that are sharable by all. We believe it to be important that these processes and their inter-dependence should be emphasized in the teaching of history which should show an unbroken line from primitive life to the bustle and noise of the modern city. How that would necessarily introduce the idea of working together to achieve purposes which developing intelligence had shown to be identical and common is well expressed in the following quotation from R. M. McIver's "Community" (page 353) :

"To trace the growth of community from the dim origins of 'Cyclopean' family-community, through primitive clan and tribe and horde, through isolated or semi-isolated communistic village, through warring city community and badly integrated empire, through feudal confusion on to the close-knit social life of modern western states, is to follow the process, indirect, indeterminate, broken yet victorious, by which human life has been reclaimed

from the waste as the principle of co-operation has more and more become active within it."

History may thus be made the means of showing how by co-operative effort of one kind or another man has gradually brought under control—even if he has not completely mastered—those elements in his nature which were shown by experience to run counter to the requirements of social life, and by working with others, step by step, has harnessed his environment for mutual benefit. The trained teacher could easily demonstrate that without this co-operation, this working together, order and harmony would have been impossible and humanity would have remained simply a mass of warring atoms.

3. Arithmetic.

It is the rule in text books of arithmetic to set examples drawn from the world of business as it has been from time immemorial. Co-operative trading has arithmetical problems of its own and by ignoring the co-operative method of business the educational system may be introducing a gap between the school and the life of the community. There are co-operative institutions all over this province now with well over 40,000 members, and children hear their parents talking either about purchases made at a co-operative or produce of the farm sold through a marketing co-operative. We suggest that problems in arithmetic should include examples drawn from co-operative methods of trading and showing the benefit obtained by the customer. The teacher, in fact, should be trained to understand that a co-operative is merely a number of people who join together to perform certain services for themselves, and what the arithmetical examples would show would be the saving effected by the practice. For example: A co-operative after meeting all expenses and other commitments has a distributable surplus of \$2,000. Members' purchases in the period amount to \$20,000. What rate of return to the members will be made? Answer—10 per cent to each member calculated on the amount of purchases made.

Variations can, of course, be made on the theme. Inasmuch as co-operative trading exists extensively throughout the province we submit that the introduction of such examples in arithmetic is helping the child to understand the community in which he lives, which is certainly an essential in an educational system.

4. Economic Geography.

Most teachers, we believe, know the story of the little boy who at Christmas was promised by his uncle a Christmas pudding that

had taken more than a thousand men to make. The pudding of course was the ordinary rich pudding, the ingredients of which had come from various parts of the earth, and their collection in the pudding had involved the work of growing and processing, making the tools and machinery required and extracting the raw material from the earth for their manufacture; transportation and distribution and all that they involved and so on right down to the Christmas table. This process is generally called division of labor by economists, but division of labor of necessity requires co-operation, and that is the aspect of it which the teacher should emphasize. By this process the whole earth and its products are brought into the service of humanity and the more intelligently directed the process and the greater the extent of co-ordination for the achievement of definite purposes, the greater the benefit to humanity. Geography is no longer a mere description of the physical features of the earth; it has been enriched by the incorporation of the activities of man within those features and the process is fruitful of examples of the benefit of co-operative effort.

5. International Relations.

Never in the whole course of history has the vital necessity of co-operation in human affairs been so clearly and cogently recognized as it is today. In the lecture room and in the church, in the organs of popular information and education, among all political parties, it is agreed that the peace which man requires for continued progress can only be obtained by systematic co-operation directed to that end. The evidence of this is today all around us and there should be no need to stress it. Co-operation is an indispensable condition of permanent peace. The conflict in the world today is the result of a deliberate breaking down of the international co-operation which is the guarantee of peace. While it may be true that war will ensue whenever in the affairs of men a stage is reached when the reasoning which must precede co-operation fails to bring agreement, that is, when utterly irreconcilable opinions make a peaceful settlement of disputes impossible and co-operation breaks down, yet the place of co-operation in these affairs has been steadily and persistently enlarged and it is for this and succeeding generations to make it so large that the danger of disruption will be reduced to zero.

We think it of vital importance that the future citizens of Canada should have brought home to them in a vivid and impressive manner that peace must be worked for and that universal peace is impossible without universal co-operation.

We have given these brief examples for the purpose of showing what we mean by the teaching of co-operation. There is, unfortunately, a popular impression that co-operation is simply and solely a method of doing business; that is a complete inversion of the co-operative position. Co-operation is a philosophy of life; co-operative business is merely one example of the practical application of the philosophy. Our desire is to have it made plain to our children in school that as stated on page 23 of the Interim Programme, there are two ways of achieving goals in life:

1. By striving against others (competition)

2. By striving with others (co-operation)

and that where the ends to be achieved are sharable, that is, are ends which all desire and in which all can share the co-operative way of achieving them is of the greatest human value, as, for example, the school itself.

When this terrible war is over there will be a great deal of talk about co-operation not only as a means of preventing future wars, but for the effective carrying out of the social and economic changes which are everywhere expected to follow the war. We think the children in our public schools should be given some definite understanding of the term, an understanding which will enable them to apply it to the various situations in which they may be placed, and that the teacher should be so trained as to create that understanding in the child and to elicit the appropriate response in a co-operative situation.

To co-operate is as much a part of human nature as to compete; the practice of co-operation in one form or another is as old as humanity. Co-operation as a philosophy of life, however, and an organized practice is comparatively young. It began about the beginning of the nineteenth century and in association with the democratic movement. This year the movement will celebrate the centenary of its greatest modern impetus—the establishment of the Rochdale Society of Equitable Pioneers. In the hundred years the movement has spread into and developed in every civilized country in the world and the membership in co-operative enterprises, when reliable statistics were available, was considerably above one hundred million. The United Nations' Conference on Food and Agriculture held at Hot Springs, Virginia, in May and June, 1943, at which forty-four nations were represented, agreed unanimously that all countries should encourage and promote the establishment and development of co-operative societies and remove any obstacles of a legal or other character which may exist to the

co-operative movement which, the Conference said, "can play a vital part in the training of good democratic citizens and assist in inducing a sound conception of economic matters."

We suggest that this centenary year of the co-operative movement would be a particularly appropriate time for the government of Manitoba to recognize the social and ethical value of the philosophy and the practice of co-operation by making it definitely and specifically a part of the school curriculum and the training of teachers. Whatever changes may follow this war in our social and economic institutions, no change, so that it be democratic, can exclude co-operative activities: they will persist as long as men live in societies, for working together is fundamental to the whole art of living together. And to make no progress in that art would be to create despair for the future of the human race.

B. E. LEWIS, Secretary M.F.A.
J. T. HULL.

February, 1944.

The organizations identified with this brief are:

Manitoba Federation of Agriculture.
Manitoba Pool Elevators Limited.
Manitoba Co-operative Egg and Poultry Marketing Association Limited.
Manitoba Co-operative Dairies Limited.
Manitoba Co-operative Wholesale Limited.
Manitoba Co-operative Livestock Producers Limited.
United Grain Growers Limited.
Manitoba Co-operative Honey Producers Limited.
Manitoba Co-operative Cheese Producers Limited.
Winnipeg District Milk Producers Co-operative Association Limited.
Canadian Co-operative Implements Limited.

APPENDIX

Some representative opinions on the value, place and function of co-operation.

Leading economists of today, both in England and the United States, men who have not at heart the interests of one class of society as against the other, but who look impartially upon economic affairs are, I think, pretty well one in the favor with which they view the co-operative movement as a movement exceptionally beneficial from the point of view of educating the mass of the people, from the point of view of enabling the mass of the people to improve their own conditions and from the point of view of the general betterment and welfare of the people of the country.

—*Rt. Hon. W. L. Mackenzie King, in 1907, giving evidence as Deputy Minister of Labor before a special committee of the House of Commons in support of a Dominion Co-operative Act.*

* * *

If that new order [to follow the war] is not already on its way before the war is over we may look for it in vain. A new world order cannot be worked out at some given moment and reduced to writing at a conference table. It is not a matter of parchment and of seals. That was one of the mistaken beliefs at the end of the last war. A new world order, to be worthy of the name is something that is born, not made. It is something that lives and breathes, something that needs to be developed in the hearts of men, something that touches the human soul. It expresses itself in goodwill and in mutual aid.

It is the application in all human relations of the principle of helpfulness and of service. It is based not on fear, on greed and on hate, but on mutual trust and the noblest qualities of the human heart and mind. It seeks neither to divide nor to destroy. Its aim is brotherhood, its method co-operation.

—*Rt. Hon. W. L. Mackenzie King, in 1941, speaking at the Mansion House, London.*

* * *

The nineteenth century biologists [by making war a “biological necessity”] lessened rather than increased the possibility of world

co-operation. . . . But a change in the problem-attitude of biologists may make biology one of the main sources of hope for a world co-operation founded on conscious purpose instead of blind struggle. . . . Botanists may see their science a means of enabling the whole human race to co-operate in every region and climate in providing the means of good life for all its members. . . .

The study of geography would receive a new stimulus if school children and university students and map makers and travellers could see their science also as the servant of world co-operation. . . . Political "principles" will acquire a new fertility if we learn to think of them in the problem-attitude of world co-operation. . . . Men cannot now exist in their present numbers on the earth without world co-operation. . . .

Modern large scale civilization cannot continue to exist unless every member of each generation acquires a definite minimum of reading, writing, arithmetic, language, history and science combined with a minimum of training in the conscious effort of thought and in habits of social co-operation.

—Professor Graham Wallas in *"Our Social Heritage."*

* * *

The co-operative ideal is as old as human society. It is the idea of conflict and competition that is new. The development of the ideal of co-operation in the nineteenth century can best be understood as an attempt to make explicit a principle which is inherent in the constitution of society, but which had been forgotten in the turmoil and disintegration of rapid economic change.

—From *"Consumers' Co-operation in Great Britain,"* a survey by three Oxford professors in consultation with university and adult education teachers.

* * *

What modern democracy needs is the revelation of an alternative social philosophy which will do for the new social order what Adam Smith and Bentham did for the old. In a society like that of the eighteenth century, there was solid ground for insisting on the supreme benefit of free competition and individual initiative as the main weapons against an effete aristocracy and an indefensible privilege. But what has emerged from an experience of individualism is the fact that free competition and individual initiative merely create new aristocracies and new privileges as unnec-

essary and as indefensible as the old. The cause of this is plain. When the profit-making motive is the mainspring of social action, its operation is incompatible with democracy. For the liberty it establishes is biased in favour of those who can establish by their skill in its use a differential advantage in their favour; and this advantage, on the evidence, is mainly purchased at the cost of the community as a whole.

—Harold J. Laski in *"The Recovery of Citizenship."*

* * *

The Danish farmer [by co-operation] has solved both the production and the distribution sides of his agriculture. . . . The schools, and especially the folk high schools, teach a mutual trust and confidence which have made possible this remarkable development in co-operative enterprise. And no one thing has played a greater part in the agricultural prosperity than the spirit of co-operation which prevails on every side.

—Harold W. Foght in *"Rural Denmark and Its Schools."*

* * *

A common interdependence calls for a common co-operative effort to take care of the common welfare; but business is still trying to run itself on the old basis of competitive struggle for profits. It knows no other way. A fundamental split thus holds in the very vitals of our social life; in terms of the new conditions, co-operation for the common welfare is demanded; in terms of business and its outmoded methods, each man is called upon to seek his own welfare without regard to the welfare of others—if need be even at the expense of their welfare.

—From *'Education and the Social Situation'* in *"Group Education For a Democracy"*—William Heard Kilpatrick.

* * *

WHEREAS:

1. The co-operative movement has been of very great importance in many countries, both to urban and rural populations, especially in agricultural districts where farming is based on small units and in urban areas of low-income families;

2. The proper functioning of co-operative societies may facilitate adjustments of agricultural production and distribution, as members have confidence in the recommendations and guidance

of their own co-operative organizations, which they know operate in the interest of their members and of society in general;

3. The democratic control and educational programs, which are features of the co-operative movement, can play a vital part in the training of good democratic citizens, and assist in inducing a sound conception of economic matters;

THE UNITED NATIONS CONFERENCE ON FOOD AND AGRICULTURE
RECOMMENDS:

1. That, in order to make it possible for people to help themselves in lowering costs of production and costs of distribution and marketing:

- (a) All countries study the possibilities of the further establishment of producer and consumer co-operative societies in order to render necessary production, marketing, purchasing, finance and other services;
- (b) Each nation examine its laws, regulations, and institutions to determine if legal or institutional obstacles to co-operative development exist, in order to make desirable adjustments;
- (c) Full information as to the present development of co-operatives in different countries be made available through the permanent organization recommended in Resolution II.

--Resolution passed by the United Nations Conference on Food and Agriculture, Hot Springs, Va., May 18-June 3, 1943.

* * *

The general theory of society indicated by the ideal of harmonious development is clearly one of co-operation. . . . The social life is essentially a co-operation in the working out of common objects and the best organized society will be that in which the co-operation is most perfect and complete.

—Professor L. T. Hobhouse in Social Evolution and Political Theory.

* * *

The mutual aid tendency in man has so remote an origin and is so deeply interwoven with all the past evolution of the human race, that it has been maintained by mankind up to the present time, notwithstanding all vicissitudes of history. . . . New economical

and social institutions, in so far as they were the creation of the masses, new ethical systems, and new religions, all have originated from the same source, and the ethical progress of our races, viewed in its broad outlines, appears as a gradual extension of the mutual aid principles from the tribe to always larger and larger agglomerations so as to finally embrace one day the whole of mankind, without respect to its divers creeds, languages and races.

—P. Kropotkin in *"Mutual Aid."*

* * *

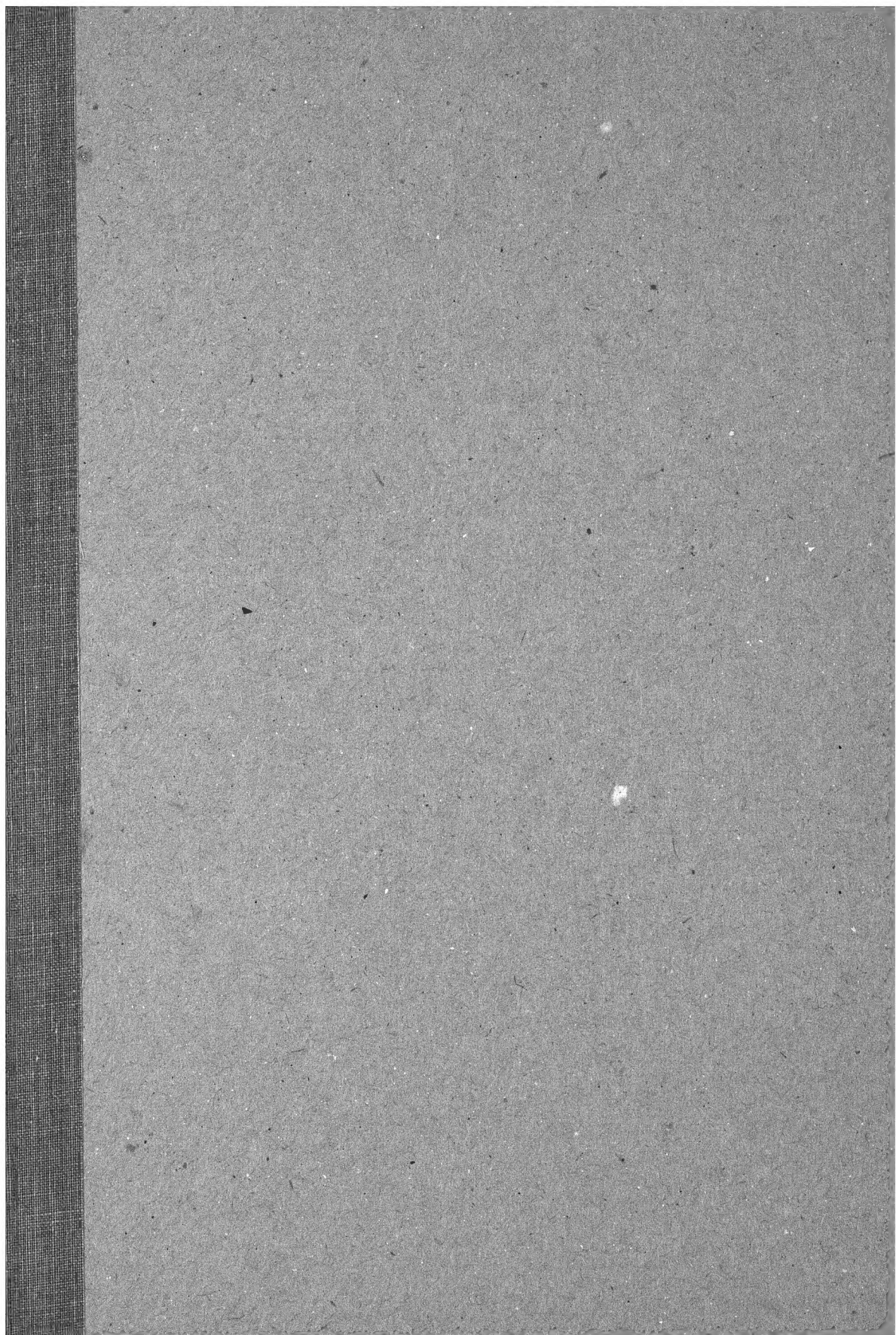
There is a very true sense in which we may think of co-operation as the most inclusive and fundamental of all the social processes, the survival and increase of the human race and of culture constituting the evidence. . . . We cannot think of contact or interaction or communication without thinking of co-operation. . . . So we might almost say that co-operation is the social process itself. Working together, consciously or unconsciously, is found everywhere.

—Professor F. E. Lumley in *"Principles of Sociology."*

* * *

It is the business of practical constructive economic endeavor and indeed of social endeavor of all kinds, to further a constantly nearer approach to the sort of organization and processes which will give opportunity for every individual to live as full and free as is consistent with like opportunity for others. Since the individual is helpless by himself, the creation of opportunity is essentially a co-operative social process and function. . . . It can be shown that this leads to democracy defined as equity of opportunity [and] as the ideal of distributive justice.

—Professor A. B. Wolfe in *"The Trend of Economics."*



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